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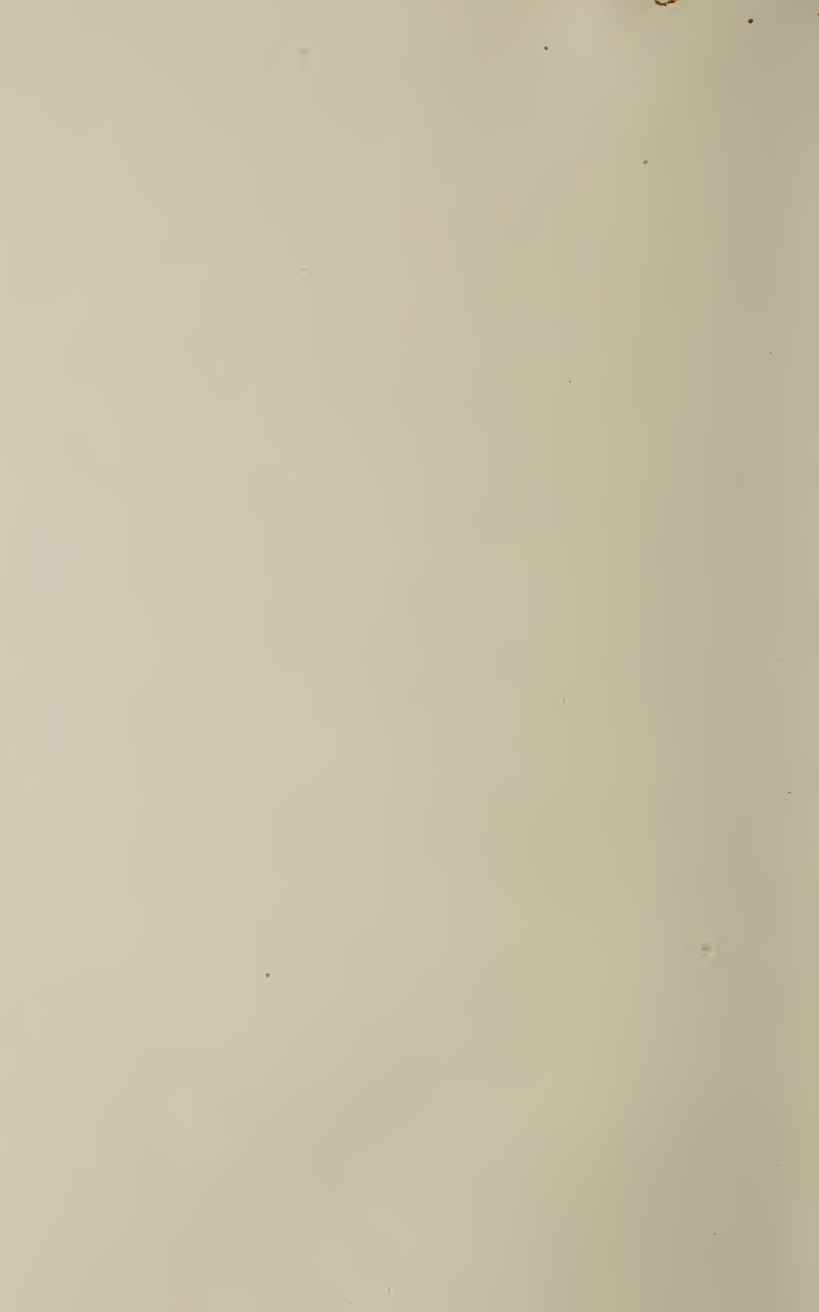
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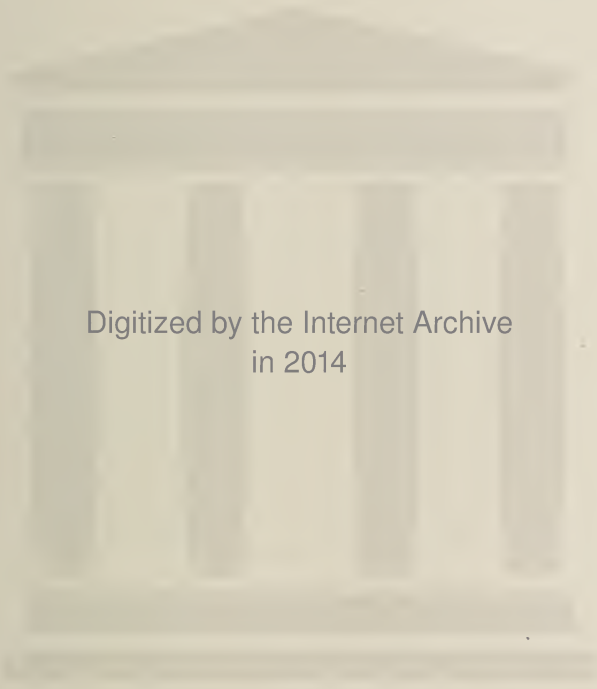
Preface by

MADAME OLGA NOVIKOFF

With a Letter by the Right Hon.

W. E. GLADSTONE.





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CHRIST OR MOSES : WHICH ?

PREFACE BY

MADAME OLGA NOVIKOFF

WITH A LETTER BY THE

RIGHT HON. W. E. GLADSTONE.

WILLIAMS AND NORRIS,
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P R E F A C E.

A VERY eminent and scientific friend, discussing with me some years ago the weighty question of Immortality according to the Old Testament, emphatically said :

“The Old Testament knows no Immortality! This is a fact which almost every student of theology understands perfectly well, and which, at the same time, nobody outside that class appears to have the least inkling of. The Old and New Testaments are commonly spoken and thought of as *one* book—*one* inspired work—instead of as two volumes, based on opposite and irreconcilable principles. The doctrine of the first is principally materialistic. The doctrine of the second is purely idealistic. The Old Testament represents God as Jehovah, quite otherwise than He is pictured by Jesus Christ. God, as pictured by the Jews, manifested Himself in the terrible ‘*Lex Talionis*,’ described in Exodus xxi, 24, 25 : ‘Eye for eye, burning for burning, wound for wound.’ Whilst we are ordered by Jesus Christ to ‘do good to them that hate you, and pray for them which despitefully use you.’ ”

I was greatly impressed by that conversation. It is obvious that once we deny immortality, we,

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at the same time, reject the existence of the soul. An ardent desire seized me to discuss that most important question from different points of view. I pressed my friend to sum up all his arguments and publish them to the world. After much hesitation he consented to do so, provided I took upon myself the responsibility of the publication and the distribution of his pamphlet amongst well-known professors of different European Universities.

Beyond this, a *conditio sine qua non* was my promise not to reveal his name during his lifetime. Of these stipulations the latter was, of course, the easiest ; but I carefully carried out all of them.

I published, for private circulation, the German pamphlet "*Unsterblichkeitslehre nach der Bibel*," and sent it to one hundred professors, including Frohschammer, Albert Réville, Treitschke, Blunschli, Aloïs Riehl, etc., etc., asking their opinion. In the great majority of cases they returned answer that the facts set forth were already well-known to them, and, in fact, were generally admitted. One of the fraternity, a Roman Catholic priest, abused me roundly for dragging such a subject into public discussion.

But I bore this censure with equanimity. "*Du choc des opinions jaillit la vérité*," and the more we study and investigate questions which guide our life the better.

Since then my desire to have the question

more deeply investigated has been increased greatly by the assertion of a very talented and outspoken Jewish writer, Mr. Lucien Wolf,—that Judaism, or rather its teaching, is spreading. In the August number of the "Fortnightly Review," 1884, he says: "This virtual assumption that the limits of human knowledge can extend no farther than those of the visible world, appears to me to be the central idea of Judaism." And he further asserts: "Judaism, *the materialistic teaching*, is then found to have resulted in Judaism *the physical force*." Mr. Lucien Wolf finishes thus: "History will show that . . . it has been silently engaged in that further Judaisation of mankind, which is the sole ideal of its singularly practical teaching." Be it noted that the above is quoted from a panegyric of the Jewish doctrine!

With the same idea I am now induced to translate and republish that pamphlet. If it elicits sufficient response to show that this question is of interest to the thinking world, I may go further into it, and publish the opinions which were expressed to me on this subject some 17 years ago.

This intention, however, meets with by no means unanimous approval from my friends, some of whom go so far as to accuse me of heresies and I do not know what deadly sins.

Amongst these is Professor E. Michaud, one of the most distinguished representatives of the old Catholic movement, and the editor of the

“Revue internationale de théologie” (Berne, Suisse) who writes as follows: “From a habit of detesting the Jews, people are sometimes brought to depreciate Judaism and ascribe to it almost materialistic doctrines. Judaism is certainly not Christianity ; but neither is it Materialism.”

Somewhat bewildered by these unexpected, and, as I think, exaggerated protests, I appealed to Mr. Gladstone, whose kindness in these matters has for years been unfailing to me.

My letter appears to have given him the mistaken impression that I was venturing on my own account into the polemical arena. Hence his reply, cautioning me against an undertaking so obviously beyond my powers.

His letter is most important, and I am glad to be able to publish so weighty a judgment on the most serious of all subjects, by the greatest Englishman of the century. Here it is :—

HOTEL CAP MARTIN, MENTONE.

Feb. 13th, 1895.

MY DEAR MADAME NOVIKOFF,—

I am sorry you have not a better adviser, but I will discharge as fairly and frankly as I can the part which you desire me to undertake.

I do not see why the word “*heresy*” should be flung at you. Heresy is a very grave matter, and should not be charged except in cases

where not only the subject matter is grave, but also the whole authority of the Church or Christian community has been brought to bear. I conceive, however, that the question of Jewish opinion on a future state, as opened in the Old Testament, is a question quite open to discussion.

I have myself been a good deal engaged latterly in examining the question of a future state, and have had occasion to touch more or less upon Jewish opinion. The subject is very interesting, but is also large and complex, and I would advise you as strongly as I may against publishing anything upon it without a previous examination proportioned in some degree to the character of the subject. How can you safely enter upon it without some attention to the researches and the opinions of the writers who have examined it?

My own state of information is by no means so advanced as to warrant the expression of confident and final conclusions. But I think there are some things that are clearly enough to be borne in mind. We cannot but notice the wise reserve with which the Creeds treat the subject of the future state. After the

period when they were framed, Christian opinion came gradually, I believe, to found itself upon an assumption due to the Greek philosophy, and especially to Plato, namely, that of the natural immortality of the human soul. And this opinion (which I am not much inclined to accept) supplies us, so to speak, with spectacles through which we look back upon the Hebrew ideas conveyed in the Old Testament.

Another view of the matter is, that man was not naturally immortal, but *immortaliable*. That had he not sinned, he would have attained regularly to immortality ; but after his eating from the tree of knowledge he was prevented, as the text informs us, from feeding on the tree of life, and the subject of his immortality was thus thrown into vague and obscure distance.

I suppose it to be a reasonable opinion that there was a primitive communication of divine knowledge to man, but of this revelation we have no knowledge beyond the outline, so to call it, conveyed in the Book of Genesis. That outline, however, appears to show in the case of Enoch that one righteous man was specially

saved from death; and the words of our Saviour in the Gospel give us to understand that there were at any rate glimpses of the future state underlying Jewish opinion. We must not, I think, forget the respect with which our Saviour treats that opinion.

Nor can we forget that the Mosaic dispensation, coming as it were upon the back of the old patriarchal religion, being essentially national, was also predominantly temporal, and tended very powerfully to throw the idea of the future state into the shade.

Nevertheless, it is, I think, generally admitted that, while in certain passages the Psalmist speaks of it either despairingly or doubtfully, in some Psalms the subject is approached with a vivid and glowing belief; as when, for example, it is said: "When I awake up after Thy likeness I shall be satisfied with it."

You know how much upon some occasions I have both sympathised with and admired your authorship. I do not dissuade you from following up the task to which you are now drawn. But I do not think you have as yet quite reached the point at which publication

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would do honour to yourself or justice to your theme. And I am sure this very imperfect reply will serve to show that I do not treat your letter with levity nor try wantonly to throw obstacles in your path.

I shall be interested to know what you decide about writing—with or without further study.

W. E. GLADSTONE.

P.S.—Your letter, dated 6th, reached me yesterday.

Mr. Gladstone's letter may be regarded as the first and most interesting of those authoritative opinions which it is my sole object to elicit.

If the publication of this pamphlet in 1895 should evoke in England anything approaching the number of weighty judgments it did in 1876, I may publish the whole collection, in order to throw fresh light and lead to surer guidance upon this most interesting and important theological controversy.

OLGA NOVIKOFF.

63, WIMPOLE STREET,
LONDON, *Feb. 1895.*

DEATH AND HEREAFTER— ACCORDING TO THE OLD TESTAMENT

GENESIS.

FROM the very beginning the Old Testament contains no trace of the conception of an *immortal* soul in man,—*an indestructible element*,—as distinct from the mortal elements of the body. It is simply stated that Jehovah created man, and told him not to eat of the tree of knowledge—or else he would die. When Adam did eat, Jehovah says to him: “Dust THOU art, and to dust THOU shalt return”; thereby indicating that his existence, which otherwise might have been indefinitely prolonged, must come to a complete and final ending. Jehovah does not say: “for dust THY BODY is,” but: “for dust THOU art.” No hint appears anywhere as to Adam and Eve possessing an immortal element not liable to destruction.* On the contrary, Gen. iii. 19: “for dust THOU art,” etc., completely identifies man’s existence with his bodily appearance; and Gen. iii, 22, bears this out still further, saying: “lest he . . . take also of the tree of life, and eat, AND LIVE FOR EVER, therefore the Lord God (Jehovah) sent him forth from the Garden of Eden to till the ground from whence he was taken.” Nothing else can possibly be understood here than the infinite prolongation of Adam’s bodily existence,—an existence bearing in itself no element or essence of immortality.

In accordance with this truth, we find that Abel’s¹ Adam’s,² Seth’s,³ Enos’,⁴ Cainan’s,⁵ Mahalaleel’s,⁶ and

¹ Gen. iv, 8. ² Gen. v, 2. ³ Gen. v, 8. ⁴ Gen. v, 2. ⁵ Gen.
v, 14. ⁶ Gen. v, 17.

Jared's¹ decease are mentioned without a single consoling reference to a possible existence beyond the grave. Of Enoch it is said, indeed, that he did not die,² but that: "Enoch walked with God; and he was not; for God took him"; but even this proves only still more conclusively that, according to ancient Hebrew ideas, the *visible* existence of man was inseparable from his spiritual existence. When Jehovah wanted to save a man from annihilation he took him bodily.

[This passage (Gen. v, 24) is noteworthy also from the fact of the "ascension" being introduced by it into the Bible for the first time.]

In Gen. vi, 17, and vii, 27, we find man placed on the same level as the beast; the passages referred to tells us: "*everything* that is in the earth shall die"; "*both man and cattle*, and the fowl of the heaven." As an immortal soul is nowhere in the Old Testament ascribed to animals, and man is here spoken of in one breath with the brutes, without any reservation being made to distinguish him from the latter in reference to a life beyond the grave,—we must regard the above passage as one more indication of that materialistic conception of man's nature so emphatically denied by the New Testament.

Methusalah's,³ Lamech's,⁴ Noah's,⁵ Terah's,⁶ and Sarah's⁷ death is likewise chronicled minus any mitigating or qualifying reservation. Indeed, it does not even seem to have been the custom to set apart special places as sacred to the burial of the dead; for no mention is made of any such. The age was a rude and barbarous one; its customs as crude as its ideas. However, after Abraham had bought (Gen. xxiii, 4—20) the cave at Machpelah from Ephron to be a burial-place for his people, it is said of him (Gen. xxv, 8): "and died, and was gathered TO HIS PEOPLE." This expression manifestly refers to the reunion of the dead in the family graveyard, seeing that Abraham, in *another* place, could have met others besides "his people."

As being of great importance, particular attention must also be paid to the following passages: in Gen. xxxv, 18, it is said of the death of Rachael, Jacob's wife, "when the

¹ Gen. v, 20. ² Gen. v, 24. ³ Gen. v, 27. ⁴ Gen. v, 31. ⁵ Gen. ix, 29. ⁶ Gen. xi, 32. ⁷ Gen. xxiii, 2.

soul went out of her, so that she died." "Soul" is thereby shewn to be apprehended as "breath," or "life," in a mortal and perishing sense. And furthermore, Jacob's words (Gen. xxxvii, 35): "I will go down into the grave unto my son mourning," shews that no conception existed of another place of reunion with the dead beyond that afforded by the grave.

Referring to the family-grave, then, it is furthermore said in Gen. lvii, 30.: "I will lie with my fathers, and thou shalt carry me out of Egypt"; and in Gen. lix, 29, : "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite"; and in the same chapter, v. 33: "(he) yielded up his ghost, and was gathered unto his people", [as is likewise recorded Gen. lx, 13: "(they) buried him in the cave of the field of Machpelah, which Abraham had bought."]

In accordance with the views taken above, we find, quite rightly, the expression: "gathered to his fathers" NOT used concerning Joseph. For the order of Joseph, given with an eye to future times: "(when)¹ God shall visit you, ye shall carry up my bones from hence",—absolutely precludes his being "gathered to his fathers" on death ensuing.

To sum up: the conception (of nature) apparent throughout the first book of Moses is clearly and without exception as follows:—"Man's being is completely finite; his 'breath' or 'soul' is given over to extinction, like the beasts; no trace remaining of it after death, in any form whatever; his corpse is lowered into the grave—the dark, damp, subterranean sphere; and in cases where a family grave receives it, his survivors say of him: "he is gathered to his fathers."

EXODUS TO DEUTERONOMY.

WITH regard to the four books following Genesis in the Pentateuch, it may in the first place seem strange that no passage is found in them that contains any pronouncement on the Immortality question. But the idea of total annihilation again turns up in the narrative of the death of Aaron's sons; (Lev. x, 2.—"There went out fire

¹ Gen. xxx, 25.

from the Lord and devoured them, and they died before the Lord,") they being represented as ceasing to be at death, not only before men, but also before God. Aaron's own death is recorded in the ordinary way, without any softening addition, and without any reference to a family sepulchre : Num. xx, 2, 8.—" Aaron died there in the top of the Mount ;" in like manner is the death of Moses recorded, Deut. xxxiv, 5. Instructive also is the passage that deals with the death of Korah, Dathan, and Abiram,—Num. xvi. 33.—" They and all that appertains to them went down alive into the pit (*sheol*), and the earth closed upon them ; and they perished from among the congregation"—for here we learn what was *originally* meant by the word *sheol*, appearing in this passage for the first time. The dreadful thing about this case was, that the said persons, instead of being put into the pit (*sheol*) in the ordinary way, dead, fell into it *alive*. However, they did not remain alive, but met their end by this event. *Sheol*, therefore, is *no* underworld in the Homeric sense, *but the dead depth of the earth*, in which the dead are buried.

The most decisive proof that the authors of the Pentateuch had no belief or suspicion of any other continuity of man than by propagation on earth lies certainly in the fact that it is only on earth that reward is promised to the good and punishment threatened to the wicked. Such is the case in Ex. xx, 12.—" Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee "; and especially where punishments are spoken of in Deut. xxviii, 15, 68. All conceivable pains and penalties are there proclaimed for the transgressors of the commandments unto the farthest generations of the whole nation. Is it thinkable that no penalties for the guilty beyond the earth-life would have been taken into view if there had been any suspicion or acceptance of any sort of personal survival after death ?

* It was just because the guilty person was withdrawn by his death from further punishment that his suffering did not satisfy the demand for expiation. From this standpoint is explained the cruel doctrine of punishment to the third and fourth descendants ; and with it also is connected the idea of vicarious sacrifice.

JOSHUA.

THAT in the Book of Joshua the views of the Pentateuch on the mortality of man were retained, is shown by the fact that there is not a single passage in it pointing to survival after death. The words of Joshua—xxiii, 14—“Behold this day I am going the way of all the earth,”—together with the bare statement: “Joshua . . . died” (ch. xxiv, 29), corroborate the above assertion.

THE BOOK OF JUDGES AND THE BOOK OF RUTH.

THESE two books contain no passages that could throw light on ideas which prevailed at the time concerning death: so we will leave them and pass on.

THE BOOKS OF SAMUEL.

THE books of Samuel, on the other hand, afford some interesting material for our examination. Book I, ch. ii, 6, when taken in conjunction with verses 4, 10, exposes the old Hebrew idea very clearly: that righteous people were sure to be delivered from “battle, murder, and sudden death” by Jehovah; and that wicked folk were equally certain to die in their prime, childless. But it does *not* show, of necessity, what people have tried to make it show, viz.: promise of *Immortality* to individual Man by Jehovah. “The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up,”—is a saying applied to the *race* and not to the *individual*, as can be seen by the verses following after. Taken in this sense, it merely conveys the oft-repeated warning that Rebellion against Jehovah means danger of death; and Submission, deliverance from “going down to the grave.”

Exceedingly interesting, nay, perfectly unique, is the passage referring to the woman (book I, ch. xxviii, 11, 16) who had a familiar spirit, and brought up Samuel—an old man “in a mantle”—out of the earth to satisfy Saul. It has been absurdly argued that the above proves the ancient Jews to have known *and accepted* the belief in an immortal soul. As a matter of fact they morally rejected the whole

incident—familiar spirit, Samuel's appearance and ail—as heathenish, and utterly irreconcilable with their Law and religious ideas. The incident, in short, finds no place in the Mosaic theory of the Universe, but must be regarded as *imported* from the surrounding nations, *their* religious doctrines and practices. Saul asks the witch: "What sawest thou?" and she informs him: "I saw *gods* (or a god) ascending out of the earth." Then Saul questions further: "What form is he of?" A moment later, and he is answered by "perceiving that it was Samuel." Now, on turning to Deut. xxxii, 16, 17, we find the following: "They provoked him (Jehovah) . . . with strange *gods*, with abominations. . . . They sacrificed unto devils, not to God." And Levit. xix, 31, says: "Regard them not, that have familiar spirits." This was evidently the reason why severe edicts were directed against witches, etc.; and it points to the conclusion that Samuel's apparition came to be regarded with such extreme horror, because it formed part and parcel of manifestations by "strange gods," and was, therefore, so to speak, a "Jehovistically" impossible phenomenon. It will be well also to bear in mind here that not only a body, but *clothes* as well were resurrected in this instance. Immortality, as we understand it, certainly does *not* include the preservation of artificial apparel. Lastly, be it observed, that the above story represents the *first* resurrection-case reported in the Bible; and that it is based on, and conditioned by, a belief in witchcraft and magic.

The *real basis* and foundation of all ideas concerning death hitherto put forward, manifests itself plainly in Sam. II, ch. vii, 12: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." These words of Jehovah's, spoken to David through Nathan, promise what at that period was considered the *highest imaginable reward*.—The liveness of "seed of our own body" completely satisfied all personal desire for continued existence: so powerful was the love of family and race during those early days; so completely and exclusively national. What mattered it, that death delivered one over to everlasting sleep "with one's fathers?" *In live Posterity* one felt oneself eternal!

THE BOOKS OF KINGS.

HERETO, man's ending had usually been chronicled, and dismissed, with a curt "he died." But now a milder and less definite expression began to be used. Of Solomon it is said : " And Solomon *slept* with his fathers, and was buried." (Book I, xi, 43). Similarly (II Kings, x, 35) : " And Jehu slept with his fathers : and they buried him in Samaria."

II Kings, xxii, 20, takes an altogether new view of death ; the prophetess Huldah is deputed to announce *death* to Josiah *as a boon* ; she says : " Thou shalt be gathered into thy grave in peace ; and *thine eyes shall not see all the evil* which I shall bring upon this place." For the first time we find the termination of existence put forward as a mode of escape from suffering ; up to the present time we heard it spoken of only as an unavoidable evil, as an extinguishing of pleasure. The passage is of extreme significance : for it marks the departure from that absolute and complete optimism which is the keynote of Judaism proper. Nevertheless, prolongation of life was still held to be a reward for righteousness ; this can plainly be gathered from the story of Hezekiah, who prays for a longer life when sick, on strength of his pious behaviour ; and gets 15 extra years added on to his natural lease of existence by Jehovah. See 2 Kings, xx, 3—" I beseech thee, O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight ;" and verse 5—" I have heard thy prayer ; Behold I will heal thee ; on the third day thou shalt go up unto the house of the Lord." (6). " And I will add unto thy days fifteen years." Noteworthy also is here the mention of *the third* day, the first typical foreshadowing of the Resurrection that should take place on the third day. If, through fervent prayer, one could be released from death when it had already been determined by God, it was easily conceivable also that one, taken in the very act of dying, as it were, might, through prayer, or through the touch of holy men, be restored from death that had just taken place ; and this is not regarded, like in the case of the resurrection of Samuel, as a work of unholy magic. A

case of resuscitation by contact is narrated in 2 Kings, xiii, 21 — "It came to pass as they were burying a man, that behold they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet." The first instance of resuscitation through prayer Elijah had already furnished, saying (1 Kings, xvii, 21): "Let this child's soul come into him again." Whereupon, we are told, (22) "The soul of the child came into him again, and he revived."¹

Most remarkable is the narrative of Elijah's death, 2 Kings, xi, 9, 11. — "Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me." (A double portion was the privilege of the first-born). "And he said: Thou hast asked a hard thing; nevertheless, if thou *see me when I am taken from thee*, it shall be so with thee; but if not it shall not be so. And it came to pass as they still went on, and talked, that, behold, there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." If with regard to Enoch, the ascent to heaven is hinted, inferred from his disappearance, here the ascent is narrated as an event distinctly perceived by the senses, and effected by a physical mechanism—horses and a chariot—driven by fire, which in accordance with experience always goes upwards. In this case as in the former one, the man is taken away without leaving any remains; and Elijah's answer to Elisha's prayer presupposes that the spirit can appear only visibly. Where verse 15 says, "When the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest upon Elisha," something quite new is indicated, viz., the transference of the spirit of a departed person to a living man, a sort of reincarnation or a spiritual survival in another.

¹ There is nothing in the above story to indicate that *immortal* soul is meant, and not the usual "breath" of life.

THE BOOKS OF CHRONICLES.

AS regards the Books of Chronicles, the only passage specially to be noted is 1 Chron. xxi. 1 : "And Satan stood up against Israel, and provoked David to number Israel." Here *Satan* is introduced for the first time. The second time he gets mentioned is in Job i, 6 : "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." In these earlier days, free, as yet, from all admixture of Grecian ideas, Satan had not got the subterranean sphere assigned to him as his special abode; but rather he roved at will all over the earth and amongst the starry heights where Jehovah was supposed to dwell. (See Job i, 7). It is only at a later period that *the subterranean sphere* got assigned to him; and a new significance was thus given to it by him,—a significance directly at variance with the original one.

THE BOOK OF JOB.

THE conception of the complete perishableness of the human being is set forth with particular emphasis in Job. Ch. iv, 18, 21 says : "Behold, he puts no trust in his servants, and his angels he charged with folly : how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening : they perish *for ever* without any regarding it."

Although the book of Job originates in a time [and sphere of influence] when beings were imagined that stood between man and God (see Job. i, 6) nevertheless man did not evolve into these higher forms of existence. Of the extinction of the "soul" (or life) Job says—ch. 7, 15 : "so that my soul chooseth strangling, and death rather than life." Ch. x, 9, corroborates : "Remember . . . that thou hast made me as the clay; and wilt thou bring me into dust again?" Verses 21 and 22 amplify the above : "Behold, I go whence I shall not return, even to the land of darkness and the shadow of death : a land of darkness as darkness itself, and of the shadow of death, *without any order*, and

where the light is as darkness." These words prove conclusively that it is only the dark pit, the earthy depth of the grave, which was designated as "the abode of the dead"; and that no spirit-land was thought of. Ch. xiv, 10, 12, and 14 also confirms this: "But man dieth and wasteth away: yea, man giveth up the ghost, and *where is he?* As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not; till the heavens be no more they (the dead) shalt not wake, nor be raised out of their sleep." The question asked in v. 14: "if a man die, shall he live again?" is thus sharply and decisively answered: eternal sleep is to be man's fate.

The conception of man's utter perishableness becomes a painful certainty that culminates in Job's cry, ch. xvii, v. 13, 16: "If I wait, the grave is mine house. . . . I have said to corruption: Thou art my father: to the worm: Thou art my mother and my sister. And where is now my hope? As for my hope who shall see it?" Ch. xxi, 25, adds: "they (the fortunate and the unfortunate) shall lie down alike in the dust and the worms shall cover them."

One passage, however, stands (according to the authorised translation) in sharp contrast and contradistinction to the whole of the rest of the book, viz., ch. xix, v. 25 and 27: "For I know that my redeemer liveth," etc.

On turning to the "revised"¹ edition of the Bible, now recognised as the correct one, what do we find? That there is no contradiction at all; but that the passage referred to stands in fullest harmony to the rest of the book. The proper rendering is as follows: "But I know that my *vindicator* (redeemer) liveth, and that he shall stand up at last upon the earth: and after my *skin* hath been destroyed, thus (shall be), even *from my flesh* shall I see God: whom *I* shall see for myself, and *mine* eyes shall behold, and not another." Manifestly these words refer to the earthly happiness again to be vouchsafed to Job after his trials, and which his faith taught him to expect. The narrative is

¹ If the Church of England does not use it in divine service, that may be chiefly attributed to the fact of it being contrary to Act of Parliament for any but the "authorised" edition of the Bible to get utilized.

interesting also from the point of view that the old set of children, which got killed off to try Job's patience, were not resuscitated for him—probably because it was thought too much time had elapsed since their death—but that a fresh batch was given him instead. Ch. lxii, v. 12 and 13 says: "So the Lord blessed the latter end of Job more than his beginning; for he had . . . a thousand yoke of oxen, and a thousand she asses, He had also seven sons and three daughters."

THE BOOK OF PSALMS.

THE placing of man and brute on the same level, *i.e.*, regarding both as unqualifiedly perishable, goes on throughout the Psalms in like manner as through out the preceding books of the Old Testament. Psalm vi, 5 says: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Psalm¹ xvi, 8—10 says: "Therefore my heart is glad, and my glory rejoiceth: *my flesh* also shall dwell in safety. For thou wilt not leave my soul to Sheol; neither wilt thou suffer the godly one to see the pit." It is plain, from the word "flesh," that only a deliverance from *earthly* danger is contemplated. And there is nothing in Ps. xvii, 15 to lead one to suppose that another "wakening" than the daily one is meant: "As for me, *I* will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." In Psalm xviii, 15, the two sentences of the verse are mere repeats of one another: "The sorrows of hell compassed me about: the snares of death prevented me." All that is meant to be conveyed here, is the fact of an escape from the jaws of the grave—"Sheol" (hell), more rightly translated, meaning the pit. Psalm xxx, v. 3, 9, says: "O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. What profit is there in my blood, when I go down to the pit? *Shall the dust praise thee? Shall it declare thy truth?*" No words can proclaim more strongly than these, that life was considered

¹ Revised Version.

completely finite, and man utterly perishable. In Psalm xxxiii, 19, it is put beyond doubt what was meant by "soul"; "to deliver their souls from death, and to keep them alive in famine," is a prayer which simply asks for bodily safety, and thus completely identifies "soul" with "breath" or "life." According to Psalm xxxix, 13, there is no reward (or punishment) after death; death being the end-all: "*O spare me, that I may recover strength, before I go hence, AND BE NO MORE.*" God is here supplicated to grant enjoyment during life; for afterwards one is "no more." The wicked stood in immediate danger of death; but the righteous were protected and might expect long life: "Like sheep *they* are laid in the grave (*i.e.*, the wicked); death shall feed on *them*, etc. But God will redeem *my* soul (life) from the power of the grave [*i.e.*, because I will serve him]; for he shall receive *me.*" Psalm xlix, 14, 15. In no other sense, likewise, is it possible to justly interpret Psalms lv, 15; lxiii, 9; lxviii, 20: "Let death seize upon *them*, and let *them* go down quick into hell (sheol); for wickedness is in their dwellings and among them." "But those that seek my soul, to destroy it, shall go into the lower parts of the earth." "He that is our God is the God of salvation (deliverances); and unto God the Lord belong the issues from death." In the phrase: "let them go down quick into hell," allusion is evidently made to the horrible fate of Korah and his associates.

Psalm lxxxviii, 4, 5, 12, 10, speaks of Resurrection as of an impossibility: "I am counted with them that go down into the pit, . . . like the slain that lie in the grave, whom thou rememberest no more. . . . Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? Wilt thou shew wonders to the dead? Shall the dead arise and praise thee?" Psalm lxxxix, 43, 48, also expresses the conviction that nothing is to be expected beyond Death: "Remember how short my time is: *wherefore hast thou made all men in vain?* What man . . . shall . . . deliver his soul from the hand of the grave?" Life—already so short in itself—is prayed to be safeguarded; but a feeling begins to gain ground that existence is barely worth having; that it is purposeless and "in vain," seeing how utterly all things

must be annihilated. Psalm cii, 28, however, still vigorously upholds the old sentiment, according to which man's desire for continued existence finds satisfaction in the contemplation of a continued existence of succeeding generations: "The children of thy servants shall continue, and their seed shall be established before thee." This evidently meets all needs. Psalm cxii, 1, 2, takes the same view; it says: "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth: the generations of the upright shall be blessed." Verses 5 and 6 of the same Psalm state the following: "A good man sheweth favour and lendeth; . . . Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance." Taking this statement in conjunction with, and as a continuation of, verses 1 and 2, we can only refer the righteous man's "everlasting remembrance" and "not-to-be-movedness" to his posterity continuing and prospering. Grief, touching and overwhelming, is expressed by Psalm ciii, 15, 16, concerning man's transient existence: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Psalm clxvi, 4, confirms this: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

What is meant by Psalm cxxxix, 15, however, is unintelligible: "My substance was not hid from thee, when I was made in secret, *and curiously wrought in the lower parts of the earth.*" No other passage in the whole of the Bible hints at a subterranean pre-natal forming of the individuality—such a grotesque, far-fetched idea being utterly foreign both to the Old and New Testaments. Therefore we are forced to regard the expression, "in the lower parts of the earth" as a poetic figure of speech, standing for "in the deepest secrecy."

Other passages bearing upon our subject do not seem to occur in the Psalms; those quoted, however, show conclusively that in the age to which the Psalms belong, the ancient Hebrew conception of man's complete and final extinction by death was religiously preserved and persistently upheld. Only, a new, sharp ache begins to

manifest itself on several occasions, when man's transitory nature is deplored and complained of—thus pointing to an age in which the feelings gradually became less exclusively centred on the family and race; and when the problems of humanity and infinity thus dawned feebly and distantly upon the horizon for the first time.

PROVERBS.

IN Proverbs the old ideas still hold good; but a firmer belief is expressed than hitherto that “sin” *invariably* means “death,” and “righteousness” as invariably “life” *to the individual*. Although it is the purely physical preservation that is spoken of; and sheol, the pit (or “hell”) yawns for sinners solely because they waste their flesh in riotous living, yet so strong is the conviction of *individual* justice being meted out (by these same means), that we must regard the feeling as a new departure. Hitherto justice was considered in relation *to the race* rather than *the individual*; reward and punishment could be inherited and bequeathed. Therefore we must recognise in Proverbs, where a new principle is expressed as felt, the germ of a later conception, according to which eternal life was assured to the righteous (individually), and annihilation (not eternal damnation) to the wicked. Thus also must we trace to Proverbs the first faint beginnings of the conception that Sin generally—whether it wasted health or not—occasioned extinction of being; that “sin”, in fact, meant “death.” The texts on which above observations are based run as follows (Proverbs v, 5): “her (the whore’s) feet go down to death; her steps take hold on hell” (*i.e.*, sheol, the pit); Proverbs vii, 27: “her house is the way to hell (*i.e.*, the pit), going down to the chambers of death”; Proverbs xxiii, 14: “thou shalt beat him with the rod, and shalt deliver his soul (life) from hell (sheol, the pit).” Proverbs x. 25, says: “the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.” Proverbs x, 30: “The righteous shall never be removed: but the wicked shall not inhabit the earth.” Proverbs x, 27: “The fear of the Lord prolongeth days: but the years of the

wicked shall be shortened." The following passages shew that wisdom was particularly praised, *because it taught how to avoid the grave*. Ch. xiii, 14, says: "The law of the wise is a fountain of life, to depart from the snares of death." Ch. xiv, 27: "The fear of the Lord is a fountain of life, to depart from the snares of death." Ch. xv, 24: "The way of life is *above* to the wise, that he may depart from hell (sheol, the pit) beneath." Ch. xxi, 16: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

In ALL THIS there is certainly no conception of immortality. At the same time, the growing feeling that nature's laws are even individually essentially *just*, paves the way to the later conception that our own being is part of the eternal law, and that the infinite is "inside" as well as "outside."

ECCLESIASTES.

THE book "Ecclesiastes" expresses the conviction of man's complete and unqualified perishableness in no uncertain terms; ch. i, 4, says: "One generation passeth away, and another generation cometh; but the earth abideth for ever"; according to which, no "last day of Judgment" could be expected. Ch. ii, xvi, flatly contradicts the convictions held in Proverbs by proclaiming: "there is no remembrance of the wise more than of the fool for ever. . . . And how dieth the wise man? as the fool." Ch. ii, 18, says: "Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me"; here we behold that exclusive concentration of feeling on family and race, which is so peculiar to the Hebrews, entirely broken up; a cry of despair rings forth: the yearning after immortality finds no outlet, old avenues having been closed up and new ones not being yet opened. The whole book is one loud cry of despair; the following passages being especially worthy of notice. Ch. iii, 19, 20: "For that which befalleth the sons of men befalleth beasts: even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all

is vanity. All go unto one place ; all are of the dust, and all turn to dust again." Verse 21 of the same chapter adds (according to the revised version): "Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?" Ch. vi, 12 (revised edition), says: "For who knoweth what is good for man in his life, all the days of his vain life, which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?" Ch. ix. 4, 5, 10: "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion." "For the living know that they shall die: but the dead know not anything, neither have they any more a reward: for the memory of them is forgotten." ". . . there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." No word is uttered to mitigate the statements of man's utter perishableness, by distinguishing between body and soul; on the contrary, it is directly said: the dead know not anything, neither have they any more a reward.

The most surprising thing is to find this book a part and parcel of the Holy Scriptures; seeing that its scepticism and its unbelief are so great as to be incapable of being outdone. *One* passage, however, must be quoted, which seemingly contradicts the views expressed in the whole of the rest of the book. Ch. xii, 7, says: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." These words refer, however, to the breath of life which Jehovah breathed into man's nostrils (see Gen. ii, 7), and which the Jew did certainly not regard as a *personality*, but as an animating force lent to man,—and lent temporarily.

THE PROPHETS.

ISAIAH.

IN the book of Isaiah we miss—like in the fifth book of Moses—announcements of reward and punishment beyond the grave. And scarcely a single passage can be found containing reference of any sort to the "other side." Ch. xiv, 8, 9, is merely a taunt, uttered by Israel, at the

political destruction of Babel, its enemy. The passage does not in any way refer to the death of individual man:—"Hell (*i.e.*, sheol, the pit or grave) is moved for thee to meet thee at thy coming: it stirreth up the dead for thee. . . . All they shall speak and say unto thee: Art thou also become weak as we?" Prolongation of *this* life is given as the reward of virtue (see ch. xxxviii, 1, 5). "In those days was Hezekiah sick unto death . . . and prayed unto the Lord . . . Remember now, Lord, how I have . . . done that which is good in thy sight. . . . Then came the voice of the Lord: I will add unto thy days fifteen years." Hezekiah is also made to say (ch. xxxvii, 18, 19): "they that go down into the pit cannot hope for thy truth But the living, the living, *he* shall praise thee, as I do this day." This statement of man's complete finality of being is endorsed by ch. xxvi, 14: "they are dead, they shall not live; . . . therefore hast thou made all their memory to perish." Verse 19 of the same chapter makes it clear, however, that the "*chosen people*" were to be raised again from the dust: "THY dead shall live, together with my dead body shall THEY rise." Other nations "shall not rise" (see verse 14). How far this Jewish conceit of a (limited) resurrection of bodies is removed from the idea of inherent immortality in man, can be easily grasped.

JEREMIAH.

IN Jeremiah there is nothing to indicate even as much as a resurrection of the dust. As a horrible punishment we find the wicked threatened with having their bones thrown about after death—nothing more. "The bones," say ch. viii, 1, 2, ". . . shall not be gathered nor buried; they shall be dung upon the face of the earth." According to ancient Hebrew ideas, the remains and posterity were all that was left for retribution to deal with after the offender's death. (See Moses). Complete extinction of being is directly spoken of in ch. li, 39: "I will make them drunken, that they may sleep a perpetual sleep, and not wake, saith the Lord." Verse 57 repeats the above.

THE LAMENTATIONS OF JEREMIAH.

CHAPTER v. 7, is the only passage worth noticing in "Lamentations"; it states expressly that the children must be punished, *because the fathers have ceased to be*. [Compare also Jeremiah, ch. 8, and Moses, book v.] This is the passage: "Our fathers have sinned, and *are* not; and we have borne their iniquities."

EZEKIEL.

ACCORDING to Ezekiel, ch. iii, 18, 19, the old ideas yet held good as to the righteous keeping their physical lives, and the wicked losing them for a punishment. "The wicked man shall die in his iniquity. . . . He shall die in his iniquity." Verse 21 adds: ". . . and he doth not sin, he shall surely live." (See also *ch. xx*, 21, and *ch. xxiii*, 8, 19). Most interesting, however, of all, are the passages flatly contradicting the previously upheld conception, that the sins of the fathers were visited on the children, and that the latter also reaped the benefit of their fathers' virtues. Ch. xiv, 13, 14, says: "When the land sinneth . . . though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness." Ch. xviii, 4, continues: "the soul that sinneth, it shall die"; and v. 20 states: "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." It is exceedingly curious, also, to observe how the belief in man's finality of being toughly survives, notwithstanding the ideas logically deduced therefrom—of punishment and reward by proxy—are given up. Ch. xxxi, 14, says: "for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit."

In ch. xxxvii, 1, 10, we have a clear and sharply-defined picture given us of the manner in which the Israelites of the period imagined to themselves the resurrection; nothing could be more grossly materialistic and fleshly, nothing less spiritual. It is said, of a "valley which was full of bones": "there was a noise, and . . . a shaking, and the bones

came together . . . the sinews and the flesh came upon them, and the skin covered them above: but there was no breath in them. . . . Then said he (Jehovah): *Come from the four winds, breath,* and breathe upon these slain, that they may live. . . . And the breath came unto them, and they lived." Be it noted that the idea of the "breath," "life," or "soul" COMING TOGETHER "*from the four winds*" utterly excludes the idea of a personal conscious soul. Evidently "breath" can mean but one thing here: "animating principle," or life. Of anything higher (in man) the Jews had no conception.

DANIEL.

IN Daniel we meet for the first time a belief in the common resurrection of both righteous *and* wicked, followed by different results to both. Still, even here it is not assumed that *all* men shall rise, but only "many of them." See ch. xii, 2: "And *many* of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Verse 13 adds: "But thou (Daniel) go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of thy days."

Reanimation was *not* then regarded in Daniel as in Isaiah and Ezekiel, where it was supposed to take place for the righteous only, as a reward. However, Daniel had been staying at Babylon for some time, and it is very probable that the new doctrine got imported from there, although certain feeble germs of the same undoubtedly pre-existed in previous Hebrew writings; as just pointed out.

HOSEA.

CHAPTER vi, 2, of Hosea requires passing notice, since, referring to the rising of Hezekiah from his death-bed, it has been made a symbol of the Christian resurrection from the grave *on the third day*. "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Ch. xiii, 14: "I will ransom them from the power of the grave," etc., refers, probably, to physical danger—danger of death.

FROM AMOS TO ZACHARIAH.

IN the whole of Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, and Zachariah, no passage can be found relating to the question of existence or non-existence after death. This affords as clear an insight as can be desired into the amount of importance attached to the question by the Jews. Jonah (ch. ii, 2) can noways be construed as referring to the problem. "Out of the belly of hell (sheol)" simply means "out of the fish's belly" (see v. 1).

MALACHI.

IN Malachi one passage says (ch. vi, 5): "Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord." It is new for the day of resurrection thus to be spoken of as a special day of terror. The passage is also important, because it plays a part in the New Testament, where 'the coming of Elijah' is spoken of as expected.

RETROSPECT.*

A GREAT number of characteristic,—and to some extent contradictory,—passages from the Old Testament have thus far been cited in this little work. Overlooking them broadly, and without regard to any remarks passed upon them, it now remains for us to decide afresh what common ground of thought is occupied by them—supposing such ground exists at all. After having arrived at the point in question, it will then behove us to compare the “Common Denominator” of Old-Testament opinion with the simply-expressed belief of the Gospels of Jesus Christ.

The result of comparison must be to show where, and in how far, Judaism and Christianity differ; or else to establish the fact that FUNDAMENTALLY AND MATERIALLY they do NOT differ. First, however, it must become clear whether the Old Testament writings AS A WHOLE can be said to express a definite view at all; or whether they must be regarded as holding diverse *fundamentally irreconcilable* opinions,—some in harmony with the New Testament, and some out of harmony with it.

First of all, then, we observe that in the earliest of the periods recorded, Man’s desire for continuity of existence was completely satisfied by the assured continuing of his seed and his name,—his family and race. In these he felt himself immortal. Consequently, the heaviest punishment imaginable was to have to go childless, or to be killed early in life; whilst the highest possible reward consisted in possessing long life and numerous and powerful offspring.

* Revised and brought up to date by an Anglo-German author (J.G.)

Of any innate, immortal principle in individual Man, and of a life beyond the grave, no conception whatever existed : we find rewards and punishments spoken of as touching *this* life only ; when a man died it was simply remarked : "he died,"—and there was an end of it. Quite consonant with this first stage of public opinion, we also find it recorded that exceptionally righteous individuals—such as Enoch and Elijah—might go on living for ever as a reward. This extraordinary circumstance, however, came to pass NOT through the individual surviving death, but through his not dying at all. Enoch and Elijah are taken *bodily* from this earth by Jehovah. Indeed, it was impossible for the Jewish mind to conceive of any other way by which annihilation could be escaped : "existence" and "body"—as far as man was concerned—were to them inseparably connected.

The same opinion also loudly proclaims itself in the story of Adam's creation and fall. Jehovah creates him with a bodily capacity of "lasting" endless time,—a capacity dependant upon strict obedience. But he does not create him with an immortal soul ; for he distinctly tells him, after having been proved disobedient : "dust *thou* art, and to dust *thou* shalt return." If Adam had possessed a personal, immortal soul, Jehovah could not have destroyed it any more than he could have destroyed himself ; and death would certainly not have been the fearful punishment it is actually represented to be. Besides, the story of Adam's expulsion from Eden, "so that he might not EAT of the tree of life *and live for ever*," is explicable only from the point of view that the fruit would have prolonged *his material existence* infinitely. An immortal existence cannot *depend* on anything : that *is* the meaning of "immortal" ; therefore, Adam's existence being made dependant on the eating of fruit,—be it material or metaphorical,—definitely settles the point.

Death, in short, was regarded as a kind of disease, inflicted by Jehovah, and capable of being healed or stayed by him. Thus we find quite naturally that in the *first* instances recorded of men being reclaimed from death, such reclaiming took place *immediately after* death,—before, as it were, the disease had had time to take root firmly..

Elijah reanimates the fresh corpse of a boy, and his bones later on also magically revive a man not long dead.

As a matter of course, this strictly materialistic way of looking at man also necessitated an equally materialistic setting forth of ethics : it necessitated for instance, among other things, *innocent* posterity being declared the scape-goat for the sins of the fathers. The fathers having defrauded Jehovah, so to speak, by dying prematurely and thus escaping merited punishment, — and a prosperous continuation of seed having been declared the reward for righteousness, — nothing was left to the sense of justice *but* to seek refuge in the doctrine of “Atonement,” *i.e.*, of punishment (or reward) *by proxy*. To the barbarous generations of the earliest period this appeared quite natural, satisfactory and proper : it was completely at one with their habit of butchering the women and children of a captured city because the men had offended.¹ “An eye for an eye” said the law ; — and whose eye did not appear to matter much. The individual counted for little. Even in Job we see how *one* batch of wives, children and cattle are substituted (to that unfortunate man) in place of *another*, — just as if no more difference existed between human beings than between heads of cattle.

As time went on, however — *and now we come to the second period* — men began to grow discontented with being counted as nothing in themselves, individually ; for the exclusiveness of an almost idolatrous love for their own race was gradually broken down by intercourse with nations of superior culture ; — thus posterity no longer afforded them consolation for not having immortality within themselves. Ecclesiastes xi, 18, practically says : what do *I* care about the man coming after me ? — The first note of protest against “dying like the beast” is struck in Psalm lxxxix, 47, by the question : “Wherefore hast thou made all men in vain ?” Psalms ciii, 15, 16, and cxlvi, 4, echo the sentiment ; but it is in Ecclesiastes that the feelings of

¹ And David . . . left neither man nor woman alive (1 Sam. xxvii, 9). And he brought forth the people, and put them under saws, under harrows of iron, and made them pass through the brisk kiln : and thus did he unto all the cities of the children of Ammon (2 Sam. xii, 31).

disgust, horror and despair reach their highest pitch. See chap. ii, 16, "how dieth the wise man? as the fool"; chap. iii, 19, "a man hath no pre-eminence above a beast"; chap. ix, 4, "a living dog is better than a dead lion;" v. 10, "There is no work, . . . nor knowledge, nor wisdom in the grave, whither thou goest;" v. 5, "the dead know not anything, neither have they any more a reward."

The robust optimism of early Judaism, which took it for granted that the *good* man invariably gets the money, and the children, and the long life, *and is happy in their enjoyment*—this optimism we behold turned to an equally robust scepticism and cynicism. Opposition to the idea of being made the scapegoat of other people's sins likewise manifests itself in the saying: "Our fathers have sinned, *and are not*; and *we* have borne *their* iniquities."—Lament. v, 7. In short, the old system of thought broke down badly, and it consequently had to undergo a series of alterations and additions, so as to come up to the higher standard of feeling, of culture, and of insight acquired meanwhile.

PERIOD III. — The next and last period can be dated from the Prophets, roughly speaking. As chief characteristics of its development we observe: (*a*) That the doctrine of reward and punishment by proxy came to be uncompromisingly denied¹ in some quarters; (*b*) and that certain privileges hitherto extended by Jehovah to a select few only among the righteous Jews (Enoch and Elijah), came to be claimed on behalf of *all* righteous Jews. I refer to the restoration in them of Adam's primal nature, *viz.*, of a (*conditional*) capacity of "lasting on" endlessly. No in-born immortal essence, indeed, assured to man his continued existence; but the special intervention of Jehovah might. Had not the latter kept Enoch and Elijah from dying, prolonged Hezekiah's life 15 years beyond the natural, and resurrected two dead men through Elijah? Then he could—and would—do the same for *other* good *Jews* also! As for *bad* ones, nothing but absolute annihilation awaited them. See Isaiah, xxvi, 14, 19; and Jeremiah li, 39.

The *manner* in which the Jews of the period imagined they, *i.e.*, their bones and dust—all death left of them—would be miraculously reanimated, we find described in

¹Ezekiel xviii, 20.

Ezekiel xxxvii, 1, 10, It is true that the narrative has a political significance also, but nevertheless, the prevailing ideas regarding resurrection are truly presented by it. [Reference to the Talmud proves this]. Nothing could well be less spiritual or more crudely material than the above account; taken together with passages like Isaiah xxvii, 14, and Jeremiah li, 39; it shows us with exactitude what Jewish beliefs really were, as opposed to what we imagine them to have been. Thirdly, and lastly, we can trace the completion of the new doctrinal developments to Daniel xii, 12, where it is asserted that "many that sleep in the dust shall awake, some *to everlasting life*, and some to shame and *everlasting contempt*." Conjointly with Isaiah xxvi, 1, 2, 13, 14, 19, the above passage indicates with tolerable certitude, however, that the resurrection—whether for good or for bad—appertained to *Jews only*. Isaiah says: "O Lord our God, *other lords* besides thee have dominion over *us*, . . . *they* are deceased, *they* shall *not* rise; . . . *Thy* dead men *shall* live . . . shall arise. And Daniel says: "*Many*" shall awake—not "*all*."

This brings us to the end of our retrospect. Having carefully gone through the canonical writings of the Old Testament, we are now in a position to put the question: "Does the Hebrew religion—as expressed in Exodus down to Malachi—state any consistent general doctrine or theory of life?"

At first sight it would appear that it does not. For at the beginning we find man's destiny and its working out described strictly as within the compass of their natural lives, modified by hereditarily acquired and bequeathed happiness or unhappiness. At the end, on the contrary, we perceive man's destiny explained as not compassed within the limits of his natural life, but stretching beyond it; and furthermore we observe that he is declared to work out his existence FREE of hereditary trammels and modifications. Viewed thus *on the surface of things*, Judaism is certainly incoherent, illogical and self-contradictory. On looking deeper, however, all fundamental inconsistency vanishes, as becomes plain by the following considerations:

(1) From first to last man's *nature* is described as

fundamentally the same. His existence is conditional at the beginning, and remains so at the end. Adam's hold on existence depended **entirely on his abstaining from the eating of certain fruit**; and after the "fall" man's existence depended entirely upon being either miraculously kept from death by Jehovah (as with Enoch and Elijah), or on being miraculously reanimated or resurrected by him. Nowhere is an immortal, and *hence self-supporting, unconditional "soul"* ascribed to man. Herein the canon of the Old Testament remains absolutely true to itself. (2) For everywhere, without exception, Jehovah, the Eternal Principle or Force, is represented as dwelling by Itself, dominating man—apart from him. (3) Lastly, we find the whole length and breadth of the Old Testament (Canon) consistent in describing material prosperity as the consequence and reward of virtue; and poverty and bodily misfortunes as the consequence of sin. The above three propositions, indeed, may be called the three great pillars of Judaism, for they constitute the basis on which that unique doctrinal structure rests.

Unimpeachable historical evidence corroborating these assertions has been carefully compiled from the Talmud, and from ancient philosophical Hebrew literature, by S. Sch. Simchowitz—himself a strong upholder and vindicator of the Jewish faith.¹ He shews that the following eminent rabbis, philosophers, poets and scientists, who were living from B.C. 75 to A.D. 352, acknowledged opinions in unison with the belief formulated in the above three propositions.

(1) Hillel, chief of the Sanhedrin, famous alike for his achievements in the domain of Jewish religion and legal lore and for his highly humane and virtuous character, founder of the college named after him at Jerusalem. (Born about B.C. 75; died about A.D. 5.)

(2) The following rabbis and sages belonging to the second half of the first century and to the second century; R. Elieser ben Hyrkanos Hagadol (the Great), who was the founder of the school at Lydda, in South Judea, which lasted several centuries, and to whom is ascribed the author-

¹Der Positivismus im Mosaismus, erläutert u. entwickelt auf Grund der alten u. mittelalterlichen philosophischen Literatur der Hebräer, von S. Sch. Simchowitz. Wien 1880. M. Gottlieb's Buchhandlung.

ship of the Midrash known as "Pirke d' Rabbi Elieser Hagadol" (Chapters of R. Elieser the Great); R. Akibah ben-Joseph, whose philosophy of the Talmud received the highest tribute of praise (martyred about 136); the sages (Simon) Ben-Asai and (Simon) Ben-Soma; R. Chanina, high priest at Jerusalem; R. Jossi ben Chalafta, from Sepphoris, author of the historical work "Seder Olam" (Sequence of History); R. Meïr, who, in addition to the fame of his many-sided learning, enjoyed celebrity in his day as a poetic writer of fables; R. Elasar Hakapar and R. Jehuda Hanassie, the famous compiler of the Mishnah and friend of the philosopher-emperor Marcus Aurelius. (Born about 136, died 193.)

(3) The following rabbis and sages, belonging to the latter half of the second century and to the third century: R. Chanina bar-Chama, from Sepphoris, who practised medicine; the sage (Simon) Bar-Capara, who with profound learning combined the highest poetic gifts; R. Brechjah; R. Jehuda ben-Pasi; R. Joshua ben Levi; R. ben Simon; R. Johanan bar-Napacha (born about 170, died 279), who founded an academy at Tiberius, and to whom is ascribed the editorship of the Palestinian Talmud; R. Abba Areka with the historic name Rab, (born about 165, died 247,) founder of the School at Sura in Babylonia (about 219), which was for the next eight centuries, with trifling breaks, the seat of Jewish science; and friend of Artabanus, of the dynasty of the Arsacidæ, the last of the Parthian kings; the sage Samuel Jarchinaï (born about 165, died 257) recognised as an authority in Jewish civil law, and famous in his day as an astronomer and physician, president of the college at Nahardea in Babylonia, and friend of Sapor I, King of Persia.

(4) The following rabbis and sages belonging to the latter half of the third century and the earlier half of the fourth: R. Elasar ben Padat, successor of the above-named R. Jochanan in the presidency of the academy at Tiberias; R. Abbhau, from Cesarea (on the sea-coast), who was highly esteemed by the Emperor Diocletian; R. Aba (bar Joseph bar Chama), from Machusa, with the historical name Raba, who marks a new epoch in the study of the Talmud. (Born 299, died 352.)

In quoting these ancient Hebrew authorities, Mr. Simchowitz points out that the evidential value of their opinions outweighs all mediæval or modern Jewish opinion, for the simple reason that they were much nearer to the well-spring of Mosaic religion; and because the foreign taint of an idealistic, transcendental Christian philosophy had not yet had time to affect them strongly, if at all. Mr. Simchowitz furthermore points out how the Alexandrian Græco-Jewish philosophers, who first interpreted Judaism in a transcendental, idealistic sense, were sternly met as heretics by the sages of Judea,—the latter enacting a law forbidding all study of Greek philosophy. Amongst other important and significant facts concerning ancient Hebrew beliefs, the following is also put forward on evidence :—

“The Sadducees did not—as is erroneously supposed—differ from the Pharisees in denying the immortality of the soul: for the latter doctrine was foreign to both sects, as indeed to the whole of Judaism: but they differed in denying the resurrection, or second *physical* life, which tradition promised. This is verified and proven by the account of their disputes with the Pharisees, which the Talmud has preserved to us.”

Two instances in particular, recorded by the Talmud (Synedrium, 90, b.), are quoted. In the first, a controversy takes place between a Sadducee and the daughter of the great Rabbi Gamliel, who begs her father to be allowed to speak in his place. The Sadducee expresses astonishment that anyone should believe it possible or natural for people (*viz*: the resurrected) to be born without parents in a so-called future world, they becoming generated spontaneously, as it were, *by the mere fortuitous and crude elements*. Thereupon the girl asks him: which ought to be considered most wonderful,—man’s creation out of fluid matter, or out of solid matter?—“Out of fluid matter,” the Sadducee answered.—“In that case,” quoth the Rabbi’s daughter, “why do you object to the likelihood of man’s being recreated at some future time out of those thicker and more congested elements the earth even now has already evolved into,—seeing that you acknowledge his creation in the past from those watery and thin elements the earth then consisted of?”

The second dialogue, according to the Talmud, takes place between Rabbi Ami and a Sadducee. Rabbi Ami endeavours to prove to the latter, by ocular demonstration, as it were, the possibility of a future "spontaneous generation" of human organisms by the earth,—through pointing out to him *present* instances of the "*spontaneous generation*" of certain *low types of the animal world*.

Anything more incompatable than the above ideas with the idea of immortality can scarcely be imagined. It will be well to note also, that modern science repudiates the "spontaneous generation" of any animal being.

As indirect evidence of Jewish belief in man's finality of being, the following may be adduced as distinctly valuable :—"The unborn babe," says the Talmud (80, b.), is, according to Jewish law, not to be considered as a separate being, but merely as a part of the mother's body." Now, if it is nothing more than "a part of the mother's body" *before* birth, birth itself must confer an immortal soul upon the babe, supposing it to possess one at all ; which conclusion constitutes an obvious absurdity. This evidence, therefore, though circumstantial, remains none the less conclusive.

FUNDAMENTAL VIEWS OF THE OLD TESTAMENT COMPARED WITH GOSPEL TRUTHS.

HAVING now sufficiently developed, and to some degree also substantiated, the lines of thought which anciently characterised Judaism proper, it will next be necessary to enquire whether they coincide with the lines of thought laid down very clearly in the gospels. Not the *whole* of the New Testament Writings had better be drawn from, however, but the gospels only, which reproduce Christ's direct sayings. In the same way it was thought best to quote the Old Testament without the Apocrypha: for ideas self-evidently of foreign extration intrude so powerfully amongst the latter as to destroy the characteristics of their parentage.

The best and simplest method to proceed, then, will be to establish first of all *in a general sort of manner*, whether or not the *keynotes* of the Old Testament Canon, and of the four Gospels, coincide, and *then to particularise*. Arrangement in parallel columns is usually thought to leave the clearest impression on the mind when miscellaneous matter has to be grouped, as here. And therefore we will avail ourselves of that method, as follows:—

JEHOVAH.

And God spake all these words, saying, . . . Eye for eye, . . . burning for burning, wound for wound.

Deut. xix, 21.

Thus saith the Lord of hosts, Now go and smite Amaleck, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

I Samuel xv, 2, 3.

If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments, that the Lord . . . shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattlè, and in the fruit of thy land.

Deut. xxviii, 1 & 11.

CHRIST.

Ye have heard that it hath been said: "An eye for an eye". . . But *I* say unto you, . . . *Love your enemies.*

Matt. v, 38, 39, 44.

How oft shall my brother sin against me, and I forgive him? . . . Jesus saith . . . until seventy times seven.

Matt. xviii, 21, 22.

Then said Jesus unto him: put up thy sword into its place: *for all they that take the sword shall perish with the sword.*

Matt. xxvi, 50, 52.

Ye have heard that it hath been said: Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, . . . do good to them that hate you.

Matt. v, 43, 44.

Woe unto you that are rich! *for ye have received your consolation.*

Luke vi. 24.

Blessed be ye poor: for yours is the Kingdom of God.

Luke vi, 20.

Honour thy father and thy mother : *that thy days may be long.* Do good, . . . hoping for *nothing* again. Luke vi, 35.

Ex. xx, 12.

If ye hope to receive, what thanks have ye ?

Luke vi, 34,

Unto a *stranger* thou mayest lend upon usury.

Deut. xxiii, 20.

As ye would that men should do to you, do ye also to them likewise. . . . Give, . . . good measure, pressed down, and shaken together, and running over.

Luke vi, 31, 38.

And the Lord spake . . . of the heathen that are round about you ; of them shall ye *buy bondmen and bondmaids*. And ye shall take them as an inheritance for your children after you, to inherit them *for a possession ; they shall be your bondsmen for ever*.

Levit. xxv, 1, 44, 46.

"Inasmuch as ye have done it unto one of *the least of these my brethren*, ye have done it unto *me*."

Matt. xxv, 40.

A bastard shall not enter into the congregation of the Lord ; even to his tenth generation. . . . An Ammonite or Moabite shall not enter into the congregation of the Lord ; even to their tenth generation.

Deut. xiii, 2, 3.

Verily I say unto you, that the publicans and harlots go into the Kingdom of God before you.

Matt. xxi, 2, 3.

The weasel, and the mouse, and the tortoise, after his kind. These are unclean to you. (Levit. xi, 29, 31.) And every creeping thing . . . shall not be eaten (v. 41). *Ye (shall not) make yourselves unclean with them, that ye should be defiled thereby.* For I am the Lord your God : ye shall therefore sanctify yourselves, and ye shall be holy ; for I am holy.

V. 43, 44.

Hear and understand : *not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth, this defileth a man . . . false witness, blasphemies.*

Matt. xv., 7, 9.

And the Lord spake . . . "He that is without sin the adulteress shall surely be . . . let him first cast a put to death. stone."

Levit. xx, 6, 10.

John viii, 7.

And they carried the ark of God in a new cart . . . and Uzza and Ahio drave the cart. . . . Uzza put forth his hand to hold the ark ; *for the oxen stumbled.* And the anger of the Lord was kindled against Uzza, and he *smote him, because he put forth his hand to the ark ; and there he died before God.*

They crucified him. . . Then said Jesus : Father forgive them ; for they know not what they do.

Luke xxiii, 34.

Chron. xiii, 7, 9, 10.

The above-cited characteristic passages—taken at random from various parts of the Old and New Testaments—certainly establish the fact that a wide difference of feeling and thinking separates the two books. What that difference

consists in, however, can only be ascertained by a careful analysis of both sides. Judaism has already been dealt with. We must, therefore, now turn our attention to Christianity.

I. The first thing in the Gospels which probably strikes most of us as overpoweringly new, grand and beautiful, is the doctrine that the Eternal Father—or God—lives *within* man, that *the essence of Humanity is God Himself*. “I am the Father; and ye in me: and I in you,” Christ teaches (John xiv, 20) “Be ye . . . perfect, even as your Father which is in heaven is perfect. (Matt. v, 48). “Thou, Father art in me, and I in thee, that they also may be one in us.” (John xxii, 21).

Through this revelation the Eternal becomes familiar to us as our own father,—the centre of our being, dwelling in the secret depths of our hearts, and sustaining, counselling, guiding us as no human being can. His divine mystery is still further unveiled when Christ shews Him to be *The Perfect Love Spirit*, complete union with whom constitutes individual and collective happiness, and is the aim, the end, and the object of all existence.

II. Thus, too, Christ assures Man, beyond all possibility of doubt, that his being or soul *is* immortal. The “life eternal,” and the Kingdom of Heaven “*within* Man are oft-repeated topics of the Saviour’s discourses. It is very necessary here to observe and note, however, that the expression “life eternal” possesses a two-fold meaning. It may denote One-ness with the Father—a state of soul; or it may refer to existence beyond the grave. The same can be observed in regard to “the kingdom of heaven within;” it, likewise, may signify what Christ calls “his peace;” or else a “kingdom” beyond the grave. Hence passages like John xii, 25: “He that *hateth* his life in *this* world shall keep it unto life *eternal*,” do not destroy the conception of Man’s indestructibility of being *by conditioning it*, but rather imply that any man who hateth not a selfish, ungodly life, must lose the “kingdom of heaven within,”—God’s Peace.

III. Last of all, worldly prosperity and the possession of numerous offspring, are not only *not described* as the consequences and reward of virtue, but they are *denounced* by the Gospels as barriers which hinder a full attainment of God’s Peace. The true reward, and only reward, of

righteousness promised *is the Peace of God*, a blessing that transforms both poverty and prosperity, "good fortune" and "bad fortune" into matters of indifference.

Quotations in detail, to prove the above statements to be Gospel truths, are unnecessary : for Christ's own utterances are so numerous and so very clear as to render misconception well-nigh impossible.

How then do they agree with Jewish conceptions ?

According to the latter (I) Man's being was distinctly mortal, though *conditionally* capable of infinite (material) prolongation.¹ Riches, numerous offspring, and worldly honours were the natural fruits of righteousness, and Man's reward ; childlessness or sudden death his most fearful punishment, the natural result of sin. (III). Jehovah—the Eternal Force, which gave *man* life, dwelt alone by Itself, outside him, and for ever unknowable except through "special phenomena," signs and wonders.

Thus Judaism, or Jehovahism, represents the world from a purely materialistic point of view (for even the cynical author of Ecclesiastes regards *wisdom* as procuring man the "good things" of this earth). Christ, on the contrary, shews how strict righteousness and wisdom tend naturally towards poverty, persecution and contempt ; His teaching, therefore, is purely idealistic. It makes and takes no account of "circumstances ;" but places happiness procured by righteousness *above* them : *in a state of unshakeable peace*. This is purely transcendental.

Another difference, of the gravest and most fundamental kind, consists in the following. According to CHRIST every good man *must* have some sort of practical *belief* in the Father, the Perfect Love Spirit, God withid ; else he could not seek that complete Unity with Him which constitutes salvation. *Belief*, therefore, constitutes the pivot of morals.

According to Judaism, however, to reject "other gods" (*and their laws*) is far more important than to believe in Jehovah. "Thou shalt have no other Gods before me"

¹Hence it was fundamentally all the same whether man's life was prolonged after the grave or not ; in any case it was not his own, but merely lent.

appears as the *supreme* command, and not "I am the Lord thy God; thou shalt believe in me with all thy heart." From a materialistic point of view this is undoubtedly right, because *outward actions* form the criterion of judgment, and *not states of soul*. *If man but conformed to the dictates of the Jehovistic Law*, what mattered it *whether he believed in its author or not?* It mattered nothing. To corroborate this view the Talmud¹ may be cited as follows: "He that owns to the merely *negative* portion of Mosaic religion: the denial of heathen gods—is *equally honoured in Judaism* with him that acknowledges the *positive* part (viz., the existence of God and his Unity) also."

A last—but not by any means least—important difference between Judaism and Christianity, consists in the former being *monistic*, and the latter *dualistic*. Christianity refers to everything evil as coming from, and originating with, "the World, the Flesh, and the Devil." Not so *ancient* Judaism, which indiscriminately attributes both atrocities and noble deeds committed by men to the *direct influence* of Jehovah. Passages such as the following illustrate the point:—

"But the Lord hardened Pharaoh's heart."—Ex. x, 20.

"*The Lord hath put a lying spirit in the mouth of all these thy prophets.*"—I Kings, xxii, 23.

"And it came to pass . . . that the evil spirit from God was upon Saul."—I Saml., xviii, 10.

"And again the anger of the Lord was kindled against Israel, *and he moved David against them to say, Go, number Israel and Judah.* And David's heart smote him after that he had numbered the people. And David said . . . *I have sinned greatly in that I have done . . . for I have done very foolishly. So the Lord sent a pestilence upon Israel, . . . and there died seventy thousand men.*"—II Saml., xxiv, 1, 10, 15.

"I make peace and create evil: I the Lord do all these things."—Isaiah iv, 5, 7.

The above doctrine in its application to Man, meant, of course, nothing more nor less than "Fatalism." Man was regarded like a chess-figure for Jehovah to push about. The latter had created him with a particular set nature, and

¹ Nedarim 25, a.

had also created his environments : wherefore **Man had no choice at all**, but did all that he did *on compulsion*, conscious or unconscious. *Vide* Ezekiel xiv, 9 : "And if a prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him." Jeremiah x, 23, says : "O Lord I know the way of man is not in himself : it is not in man that walketh to direct his steps. (See also Isaiah lviii, 17). The Talmud corroborates, saying : "Man doth not the least thing without it having been predestined from above." And Rabbi R. Abba (Rabba) of Machusa—famed among Talmudists—logically declares that a commercial contract must be considered binding though concluded under compulsion, and in fear of life : because, even where a man sells an object *seemingly of free choice*, he is, in *reality*, *forcibly compelled* thereto by particular motives appealing to his particular nature. (*Vide* Simchowitz, p. 163).

According to *this* view of things, responsibility in the human being exists merely as an outward show, a hollow mockery : for if a power other than man "works" everything, man included, what can the latter do ? With Christianity it is different : God being *within*, man feels that in obeying Him he is but obeying his own nobler, his immortal, self. And when, through the pangs and terrors of an evil conscience, God condemns and punishes man, the latter feels he is standing self-condemned, self-punished. Hence Christianity teaches Responsibility, void of any (foreign) compulsion.

Having thus far shewn Judaism and Christ's teaching to be fundamentally irreconcilable, the question naturally arises : How and why did these two, then, come to be "mixed" in the extraordinary fashion they undoubtedly have been, and still are ? Obviously an exhaustively satisfactory reply cannot be given, for it would have to record the whole history and mental evolution of the civilized world since Christ was born, and even of eight centuries preceding that time. However, certain broad facts may be pointed to, which at any rate account for a good deal, otherwise inexplicable ; and which, consequently, are able to relieve the mind of *some* of the "modern confusion" it has fallen into.

CONCLUSION.

THE *first* step necessary to take when endeavouring to find out why opposites have been confused with one another, is to lay bare the point of contact between them. And selfevidently a good strong point of contact *must* somewhere exist between the Old and New Testaments; else the confusing of them in the face of most tremendous fundamental differences would have been impossible, even allowing for errors, frauds, and forgeries. On the subject of "Man" we find absolutely *no fundamental* agreement; but on turning to "God," *i.e.*, to the Eternal Element, the Foundation of All Things, we *do* find an agreement, viz.: the common acknowledgement of HIS UNITY. On becoming "One" with the "Father," men become "One" with each other,—become *One* in their being,—so Christ most emphatically teaches. There is only ONE *Spirit of Perfect Love*; and It is eternal. There is also ONE *Jehovah* only: and he is eternal. Here, then, we find the common bond between Judaism and Christianity; it is a true bond and a real bond; but it is also an only one. In everything else, fundamental difference reveals itself. The meaning of life, ethics, man's nature, his relation to the Infinite,—all these are "revealed" in ancient Judaism as diametrical opposites to what Christ shows them to be. How, then, can we account satisfactorily for that curious "moral coupling" of the two Testaments which has taken place? Let us look to external sources for explanation, beginning with the Hebrew sacred writings. These, as we have already observed, were anciently monistic in their system of thought, referring evil and good alike to one author. But, in *those* works belonging to the Persian period, we find introduced¹ the figure of Satan (which formed

¹ "The Bible and the Monuments," *Edinburgh Review*, Aug., '94.

an essential element in the Mazdean religion); and *thus dualistic* sprout became engrafted on the old Jehovistic stem, which disagreed with the latter, but which certainly proved convenient to Christian dualistic thought later on, and provided it with a foothold.

Another foothold was also afforded to Christianity by the importation into the Old Testament of transcendental, idealistic Grecian ideas from Alexandria; and the expounding of Mosaic Religion from the Grecian (and, possibly, also Buddhist) standpoint. As an instance of purely Grecian thought, utterly foreign to the Jehovistic conception, we may quote ch. xii, 1, of the "Wisdom of Solomon" in the Apocrypha:—"For thine incorruptible Spirit is in *all things*" This is Pantheism, pure and simple. No wonder the sages of Judea forbade the study of Greek Philosophy, when it could thus lead to an almost absurd perversion of their sacred doctrines. Ch. ix, 15, expresses a similarly incongruous idea: "For the corruptible body presses down the soul." Nothing could be further removed from Judaism than this. For it absolutely, though indirectly, advocates Asceticism! To the ascetic Christians of the early ages this perversion must, of course, have been agreeable, and appeared quite legitimate. But none the less it stands in grim opposition to the Mosaic spirit, which makes *bodily comfort and prosperity* the dwelling place of righteousness and virtue. As regards the influence of Buddhism on Jewish Philosophy, and on early Christian thought and records, the future will no doubt make interesting revelations. At present we know "that a cultured Jew living in Alexandria under the reign of Ptolemy Epiphanes (must have) had ample opportunities of making himself acquainted with the doctrines of Buddha." So says a Jewish writer, Dr. E. J. Dillon, pointing out that Alasanda or Alasadda is mentioned, for instance, in the Milindapañho, a Pali work which deals with events that took place in the second century B.C. . . . And furthermore, that it is quite certain the development of Buddhism in Alexandria was very considerable; for we learn from the Mahavanso a work written in 450 A.D., that no less than 30,000 Bhikshus monks had come from Alasadda. The extreme pessimism of Buddhism may have had something

to do with the creating of those views set forth in *Ecclesiastes*, Dr. Dillon thinks. (Professor Bickell, of Vienna, held that opinion first.) Whether it be so or not, however, it is evident that Buddhist transcendentalism must have had *some* sort of influence, hostile to the Mosaic spirit, and proportionately favorable to Christianity,—paving the way for the latter.

Next, it will be necessary for us to consider also what *we* have imported into the Old Testament by false renderings and translations. A good deal of quarreling has gone on over the word “sheol.” It may, indeed, be a matter for doubt at what particular time, and where, “sheol” came to mean “hades” or “spirit-world.” But there can be no manner of doubt that it never meant “hell,” or place of eternal torture, for the very good reason that those latter-day Jews who believed in a life beyond the grave at all, believed it to apply to the just only; annihilation awaiting the wicked. Even Daniel speaks merely of “everlasting contempt”—not torture—falling on the wicked. As for the early Jews, they had no conception whatever of any existence after death, as we have seen; wherefore “sheol” could mean nothing but “pit” or “grave” to them.

What with *our* having rendered “sheol” as “hell”; and what with pre-Christian non-Jewish influence having made it “hades,” or spirit-world—an idea absurdly incongruous with the doctrine of the *resurrection of the flesh*—there is certainly much in the Old Testament that *MAY* be interpreted in a Christian sense; only, such interpretation will be based on falsehood.

In a similar manner we have simply ascribed the knowledge of an *immortal* soul to the ancient Hebrews by persistently translating as “*soul*” (whereby *we* always understand “immortal soul”) what evidently means neither more nor less than life, or “*breath*”; see Joshua x, 37: “He (Joshua) destroyed it (Eglon) utterly, and all the *souls* that were therein.” It is in passages like these that the absurd falsity of our proceeding stands revealed.

Indeed, the false interpretation of the two above-cited words quite alone suffices to give a “colouring” to the entire sacred Hebrew writings, making them in great part reconcilable to the New Testament.

The most fruitful cause of confusion between the two Testaments, however, is probably to be found in the disregarding of the spirit of Christ's sayings; and in the clinging to "the letter."

Thus many worthy people cling to the letter of Matt. v, 17: "I come not to destroy, but to fulfil the Law and the prophets,"—conveniently disregarding, meanwhile, that Christ repeals or reverses as objectionable that very same Law in the following passages:—Mark x, 9; Matt. xix, 6, and 5, 31, 33, 38, 43; Mark iii, 35; Luke viii, 21; Matt. xv, 2. Obviously, in face of these facts, the sole possible meaning conveyed by the passage, "I come not to destroy, etc.," is, that the New Law, "Thou *shalt* (love)," does not destroy the Old Law, "Thou *shalt not* (commit evil)"; but rather "swallows it up" entirely. Some people, however, are not satisfied with this state of things; they additionally desire to ignore all passages in which Christ sternly condemns what Jehovah's Law expressly permits; and thus they endeavour to force a harmony between the Hebrew spirit and Christ's, which does not exist anywhere outside their imaginations.

They fail to grasp, that, just as Christ talked to the simple folk of Judea in their native tongue—and not in some foreign language,—so also he freely employed *their traditional terms or expressions of sacred thought*, giving them, however, at the same time, *a new and startling significance*.

Thus, when Christ speaks of God and God's methods, he reveals both him and them as different *in various fundamental respects* from Jehovah and *his* methods; and he likewise expounds the nature of Man *as quite opposite* to what Moses' Jehovah declares it to be. But he does not do this by declaring Jehovah, the Law, and Tradition *false*, but simply *by reversing* their fundamental significance. "Jehovah," the outward Force-power, is converted into the Father, the inward Love-power. The "Resurrection of the dust" becomes "life eternal," or Oneness with God,—a "state of being" attainable during lifetime also. And the Old Law, being rightly proved contained or fulfilled in the commandment: "Love *Jehovah* and your *Jew neighbour*," is finally converted into "Love *the Father* and *every human being*,"—an altogether different thing.

The following passage may stand as a characteristic sample of Christ's method of proceeding whilst endeavouring to impress his Transcendentalism on a people steeped in materialistic traditions. Matt. xxii, 31, 32 33, says: ". . . have ye not read that which was spoken unto you by God, saying: *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* God is not the God of *the dead*, but of *the living*. And when the multitude heard *this*, *they were astonished at his doctrine.*"¹ And well they might be. For what in ancient times was proclaimed (and always had been understood) in a purely *racial* sense, viz.: "I am the God of Abraham, Isaac and Jacob," was here boldly invested with a *transcendental* meaning. Even the Pharisees, who upheld the "resurrection," did not hold otherwise than that man completely perished with death; and that *his dust* was to be reanimated. Christ's implying that Abraham, Isaac, and Jacob—in common with other dead men—*lived*, constituted a rank heresy. If men's *being* survived their *flesh*, what importance could be attached to their dust being resurrected? Not much.

Concordantly with his above transcendental doctrine, Christ invests the "resurrection" with an entirely new significance. He says (John xi, 25): "*I am the resurrection and the life*," indicating that the "resurrection" also consists in the act of "becoming one" with God. In short, Christ converts "the resurrection" from an external occurrence into an inward and moral act.

Lastly, we must duly regard the frequency with which Christ dwells upon the inability of those surrounding him—even his disciples—to comprehend his doctrines. Shortly before his death he exclaims: "I have yet many things to say unto you, but you cannot bear them." (John xvi).

His words, therefore, must be looked upon as conveying spiritual, eternal truths,—not cut-and-dry "facts" such as go towards making up an encyclopædia. For instance when He speaks of Daniel (Matt. xxiv, 15) there is nothing to indicate the "scientific fact" that Daniel *historically* existed. F. W. Farrar, D.D., Archdeacon of Westminster,

¹ Needless to say, *Christ's* exposition of the passage: "I am the God of Abraham, Isaac, and Jacob," does not indicate that *Moses was aware* either of man's resurrection or of his immortality of being.

has recently pointed out¹ that the whole book of Daniel is a specimen of the Jewish *Haggadah*, or “novel with a purpose,” written most probably in the year 164 B.C.. By evidence, external and internal, historical and linguistic, it is shewn that the situations and characters are devoid of any historical truth.

Now, self-evidently it is utterly immaterial whether the “prophet Daniel” existed *historically* or not, so soon as we recognise that Christ’s teaching conveys *spiritual truths*,—expounded (chiefly) by allegory, parable, and veiled speech,—*and not literal scientific “facts.”* And what applies to this one passage, applies, of course, to other passages with equal force. We have to choose everywhere between the *letter* and the *spirit*. The former is often obscure; the latter, on contrary, is always in the main clear.

To sum up: we must not mistake Christ’s acceptance of Hebrew *formulae* of thought for his acceptance of Hebrew thought itself; but must recognise that He *recast* the Old Law and its traditions into a fundamentally perfectly different Unit, which retains of the old Unit *one* thing only: the Eternity and Unity of the Divine power.

Having thus far ascertained *what* the causes are, which must be held primarily responsible for the utter confusing of the *Jewish conception* of nature with *Christ’s conception*, it next behoves us to enquire why a *consolidation* of the confusion takes place.

First, however, a brief recapitulation of the causes referred to might prove desirable on account of their extreme variety. They may be tabulated as follows:—

- | | |
|--|------------------------------------|
| (a) Babylonian perverse Influence | } on the Mosaic Religion. |
| (b) Greek “ “ | |
| (c) Buddhist “ “ | |
| (d) Miscellaneous, mediæval, and modern perverse influences | } on translation of Old Testament. |
| (e) False exposition of Christ’s <i>actual</i> sayings and attitude by persons under Mosaic influence, (not necessarily Jews). | |

¹ “The Book of Daniel.” Hodder & Stoughton, London.

To these may furthermore be added :—

(f) Various doctrines,¹ invented for political, social, and other worldly purposes, arbitrarily declared **part** and parcel of Christ's doctrine, although *not* founded on his actual sayings.

The reason for the remarkable historical consolidation of what was, and is, a gigantic error, need not be sought far off. Human selfishness fully accounts for all.

Nothing in the world is so exquisitely convenient, so eminently useful to man, *when seeking his own ends*, as to be able to "handle" a double code or law of morals. Does he wish to justify any action or demand of his own? Then he applies code number one! Is he eager to repulse and crush the action or demand of an enemy? Then he parades code number two! The attack and wholesale massacre of obnoxious foreign nations, and of persons professing different religious opinions; artificial class privileges and slavery; usury practiced on aliens and numerous other iniquities could be shown to have received the direct sanction of the Mosaic Jehovah Himself (see quotations in parallel column and others preceeding). On the other hand it could be shown, *when convenient*, that the Father strongly disapproved of all this. The essence of this miserable trickery consisted, of course, in alternately *identifying* the Mosaic Jehovah and *his* Law with the Father and *his* Law, and then *disconnecting* them again.

As a consequence, the following remarkable and especially to *Christian* eyes revolting spectacle is presented by history to our generation.

I. IN THE NAME OF JESUS CHRIST—horrible blasphemy!—thousands upon thousands of men, women and little children, innocent of crime, are burnt,² boiled, or otherwise tortured to death. II. Wholesale massacres³ are plotted *for Christ's glory* by those posing as his special servants and ministers.

¹ Such as the doctrine of the infallibility of the Pope, etc.

² Quoting from Llorente, Mr. Legge computes the total number of those burnt alive by the Spanish Inquisition at 25,640. (*Scottish Review*, May 1891.) Compare II Samuel, xii, 29, 31.

³ For instance, "St. Bartholomew's" massacre of Huguenots by Catholics. Compare I Samuel, xv, 2, 3.

III. By these latter also sins are forgiven in return for cash down.¹ IV. Lying² is encouraged. V. Slavery³ is bolstered up as a "divine institution." VI. And wealth, pomps, and luxuries are enjoyed as legitimate Christian possessions (whilst thousands are starving) by those professing to be the *special followers* of Him who said: "Woe unto ye that are rich," and who demanded of all His followers that they should treat the poor *as if in each of them He Himself were embodied again*.⁴

Verily, the cynic has a full right to gibe and sneer when he contrasts the fraudulent *pretensions* of those who called themselves *followers* of Christ, with their actions. But true Christians will shudder at the hideous *blasphemy which has been lived*, and, for the matter of that, *is being lived even yet*.

Indeed it must be admitted with sorrow that *professing* Christendom has been, to all practical intents and purposes, more often Mosaic than Christian.

¹ In Luther's time "papal indulgences" were sold (in aid of church-building fund) to anyone who had money. Compare with "purification offerings" made to Levites.

² "Mental reservation" allowed to Catholics, opens a back door to lying. Compare: Jehovah sends forth lying spirit. Therefore, act of lying permissible in itself.

³ "It is difficult for us to place ourselves at the point of view of the mediæval thinker, to whom these ideas (i.e., of the brotherhood of man as preached by Jesus Christ) were quite foreign. For feudal Society was a divinely constituted hierarchy of nobles, and serfs, the ethical conception dominating it was that of Duties not of Rights, and the fundamental virtues, loyalty, and obedience. Even when serfs were emancipated in feudal times there was no consciousness of the right of the serf to freedom. In setting him free the lord conceived of himself as performing a good work, an act of grace or mercy, never as rectifying an injustice to his brothers in Jesus Christ. This is clear from the deeds of manumission, in which we find such words as these: Forasmuch as all power comes from God, and he who resists, resists the ordinance of God, who, by a sovereign and admirable arrangement of things has established upon earth . . . feudal lords, and has willed that among men some should be serfs and others lords, and that thus the lords should reverence God, but the serfs should reverence their lords. . . . I, for the redemption of my soul and for the reward of eternal blessedness, absolve from all servitude—a serf of my domain," &c. —*Seed time*.

Compare Levit. xxv, 1, 44, 46, also Deut. xiii, 23, and intution of Levites and anointment of Kings of Israel. Compare spirit of Christ's saying "He that is first shall be last, and he that is last shall be first"

⁴ No comment needed. Compare Deut. xxviii, 1, 11.

Wealth *still* takes the precedence of a truly Christian life, and human beings *professing* to be Christ's followers are still threatening each other like wild beasts.

More we will not say at present. To go further would transgress the limits of this little work, which is now drawing to a close. On account of their curious nature, however, we will briefly mention two incidents that may be regarded likewise as pre-eminently "signs of the age."

It is reported that in a public meeting held by infidels, who hissed at the name of Jehovah, loud cheers were raised for Jesus Christ, his work and his wondrous love.

On the other hand, turning to the "Revised Edition" of the English Bible, and glancing at its Appendix, we come across the following passage: The American Old Testament Revision Company, while recognising the cordial acceptance given to many of their suggestions, present the following instances in which they differ from the English Company, as of sufficient importance to be appended to the Revision in accordance with the original agreement:—

- I. Substitute . . . "Jehovah" wherever it occurs in the Hebrew text, for "Lord" and "God" . . .

We may now reasonably conclude. It is impossible to arrive at any but the broadest of broad conclusions in regard to the subject of our enquiry; the development of the whole human race alone can satisfactorily answer the question: Christianity or Judaism—which?

Our task has simply been to *bring* certain facts and observations (already known) *into line*; so that further inquiry might be stimulated, and food for reflection offered to those who had not yet arrived at any other stage than that of mental discomfort, and of doubt in Jesus Christ. Our task has been a pleasure also; for it was inspired by a profound and earnest love of Him who gave His life that we might be rendered happy. May the thoughts suggested go forth, and work towards *His* ends, bringing men closer to the pure fountain of everlasting love and peace, in which all become at *one* with each other—and with *Him*.

APPENDIX.

I.

WE have referred in preceding pages to Archdeacon Farrar's book on Daniel. The contents are summed up very clearly and comprehensively by the reviewer of the *Daily Chronicle*. As the subject is both important and interesting, it may be found desirable to have the report quoted extensively :

"This new volume of the Expositor's Bible is little else than an overwhelming and cumulative argument to show that Daniel is . . . what we should call a novel with a purpose, written by a devout and gifted Jew in the time of Antiochus Epiphanes, in order to inspire the courage of the Maccabees and to confirm the faithfulness of the pious under persecution. Dr. Farrar thinks the date can be definitely settled, January B.C. 164.

"The two parts of the book, the one containing the magnificent stories which charmed our childhood, and the other containing those enigmatic forecasts of times and weeks which have puzzled our maturer days, are examined with sufficient thoroughness. It is shown that the stories can lay claim to no historic foundation; Belshazzar and Darlus the Mede are imaginary characters, and the situations described are free inventions. . . . The second part of the book is shown with equal conclusiveness to be *vaticinia ex eventu*. The several visions and calculations all centre in the hideous episode of Antiochus Epiphanes' attempt to destroy the Jewish religion. It should be a matter of rejoicing to all who value time and regret the waste of mental energy upon a useless theme, to know that the mystery of the Seventy Weeks is thus capable of an easy explanation. With the exception of the passage in which a partial resur-

rection of the dead is foretold, and of general references to the Kingdom which is never to pass away, there is nothing in the book which did not receive its fulfilment, when the demented tyrant, Antiochus, had perished, and Judas Maccabæes, the national hero and saint, had restored the suspended worship of the Temple.

"But while Dr. Farrar, as a scholar and a lover of truth, is thus bound to traverse opinions which have been and still are reverently cherished, he is very emphatic in maintaining that the religious value of Daniel remains unaffected. The purpose of its writer was fulfilled, and continues even now to be fulfilled.

"Its right to a place in the Canon is undisputed and indisputable, and there is hardly a single book of the Old Testament which can be made more richly profitable for teaching, for reproof, for correction, for instruction in righteousness, &c. . . . Its importance consists in this, that it is the first attempt at a philosophy, or rather a Theology of History. Its main object was to teach the crushed and afflicted to place unshaken confidence in God."

II.

The "Higher Criticism" is no less interesting when applied to the older documents constituting the Old Testament, than when applied to the younger, such as Daniel. Thus, in the *Quarterly Review* (May, 1894) there is a most instructive article on "Old Testament Criticism" which summarises within a brief compass the conclusions at which the Higher Criticism has arrived in its study of the evolution of the Old Testament. The *Quarterly Reviewer* gives the following outline as being, in his opinion, the substantial concrete statement of the chief tendencies of the best qualified biblical critics :—

It is regarded as scarcely doubtful that

(a) there are four documents in our present Pentateuch : the first Elohist or Priestly Codex, the Second Elohist, the Jehovist, the Deuteronomist ;

(b) each of these documents existed as an independent writing before incorporation into the Pentateuch ;

(c) in the main features these documents can be distinctly traced, and, while there is much diversity in details, there is practical unanimity as to the main outlines of their contents;

(d) there are in Pentateuchal legislation at least three distinct codes of laws; the covenant (judicial) code, Ex. xx. xxiv, xxxiv; the prophetic, parenetic, popular code of Deuteronomy; the esoteric priestly code, of which the centre is Leviticus. These codes show characteristics of their history, their date, their purpose, and exhibit clear stages of development from the simple to the complex.

The dates of the four documents are roughly as follows:

- (1.) The Jehovist, at the end of the ninth or beginning of the eighth century B.C.
- (2.) The Elohist, that is, the second Elohist of Hupfeld, which has now in the school of Graf become the first, probably some fifty years later.

These documents are conveniently known by the symbols J and E respectively; and were later, after perhaps a hundred years—amalgamated with editorial modifications into one document known as J E, *i.e.*, the great prophetic *History Book*.

- (3.) The Deuteronomist followed soon after the amalgamation of J and E, not later than B.C. 621. The obvious symbol for it is D.
- (4.) The Priestly Codex, *i.e.*, the first Elohist, now become last, in the first quarter of the fifth century B.C. It is referred to as P or P C, and by Wellhausen as Q (quatuor), from the not very happy idea that it contains four covenants.

III.

We have referred to the doctrine of the “infallibility of the Pope” in one of the footnotes. It may be useful to shew what purposes were served by this and similar teachings practically placing the Pope on the same level as God Himself.

In the year 1183 Pope Lucius III, at Verona, set up the doctrine, that any and every opposition offered to his church

and its dogma constituted a "heresy." (To all intents and purposes this amounted to declaring the church infallible). Vide Synod. Veron. anno 1183 (Decret. c. 9 de haeret. 5, 7): contra ipsos haereticos, quibus diversa vocabula diversarum inditit professio falsitatum, praesentis decreti sanctione consurgimus, et omnem haeresim, generali quocumque nomine canseatur, per huiusmodi constitutionis seriem auctoritate ap. condemnamus. In primis ergo Catharos et Patarinos et eos qui se humiliatos vel Pauperes de Lugduno falso nomine mentiuntur, Passaginos, Mesopinos, Arnaldistas perpetuo decernimus anathemati subiacere . . . Universo, qui de sacramento corporis et sanguinis D. N. J. C. vel de baptismate, seu de peccatorum confessione matrimonio, vel reliquis ecclesiasticis sacramentis aliter sentire aut docere non metuunt, quam sacros. Rom. ecclesia praedicat et observat . . . vinculo perpetui anathematis innodamus. . . .

Simultaneously, "heresy," thus defined, was made a crime punishable by death. That very same year the Pope (self-appointed representative of God on earth) proceeded to order the *burning alive* of a number of "heretics" through his Legate, the Archbishop of Rheims. Thus a beginning was made to a long series of appalling iniquities. Their further development is chronicled by Dr. J. L. Weibel (in an interesting article of April 1895, "Revue internationale de Théologie,) as follows: "Ancient Roman and ecclesiastical law stipulated that a free confession must take place before the extreme penalty could be exacted. . . . But in 1252 Innocent IV formally instituted torture, and its application on mere suspicion.¹ . . . Already in

¹ "Als Innocenz IV. den Gebrauch der Folter den Inquisitions-gerichten sanktionierte, fügte er weislich bei, man dürfe nur foltern ohne Gefahr des Lebens und Zertrümmerung der Glieder (citra membrorum diminutionem et vitae periculum). Er setzte nachdrücklich hinzu, wenn ein Richter in jener verbotenen Weise foltere, dann solle er irregulär werden, d. h. unfähig, geistliche Funktionen zu verrichten, z. B. die heil. Messe zu lesen. Die Skrupulosität der Inquisitoren trug kein Bedenken, scheusslich zu foltern, aber man scheute die Irregularität. Allein da gab es Abhülfe. Schon 1261 verordnete Alexander IV.: Wenn einer im löblichen Eifer zu weit geht, soll ihn jeder Mitbruder absolvieren und ihn von dem Blute reinigen, damit er das Werk der Kirche gegen die Ketzer vollende. So that das Werk seinen Dienst." (Dr. J. L. Weibel).

1235 the trials had been made *secret* (instead of, as formerly, public,) through forbidding the names of the accusing witnesses to be revealed to the accused. . . . And now the possessions of the condemned also were made forfeit to the church, the inquisitors receiving from one-third to two-thirds commission on each confiscation. . . . The children of the condemned, thus robbed of their patrimony, were additionally declared dishonored and *disenfranchised*. . . . Only out of compassion, Pope Innocent III proclaimed, could they be allowed to live at all. Vide Decret. c 10 de haeret. (V. 7): Nec huiusmodi severitatis (sc. bonis temporalibus spoliari) censuram orthodoxorum exhaeratio filiorum quasi cuiusdam miserationis praetextu debet ullatenus impedire, cum in multis casibus (etiam secundum divinum iudicium) filii pro patribus temporaliter puniantur, et iuxta canonicos sanctiones quandoque feratur ultio non solum in auctores scelerum, sed etiam in progeniem damnatorum ”

It is here that we see the ancient Judaic, Jehovistic spirit occupying the papal—and professing Christian—chair openly, shamelessly, and without the least disguise. The children are to be punished for the sins of the fathers; wealth, the reward of the righteous, is to go to the *righteous* (!); and “unbelievers” are to be massacred and rooted out by violence. Compare also Deut. xiii, 2, 3: “a bastard . . . an Ammonite or Moabite shall not enter into the congregation of the Lord; *even to their tenth generation*.”

In fairness it must be stated, however, that not all Catholics approve of the above doctrines (of infallibility, &c.), with their attendant consequences, viz., terrorism, deceit and lying. Besides, there are some 150,000 Old Catholics who fearlessly rejected the doctrines of the Roman Catholic Church, which led to such terrible abuses.

IV.

Seeing how important the subject is, it may not be out of place to quote here a letter by the Rt. Hon. W. E. Gladstone, which bears upon some modern issues of the question :

**A LETTER OF THE RIGHT HON. W. E. GLADSTONE, M.P. ON
THE OLD CATHOLICISM.¹**

TO MADAME NOVIKOFF, London.

HAWARDEN CASTLE, CHESTER,

Oct. 6, 1894.

MY DEAR MADAME NOVIKOFF,

I can hardly ever write anything upon suggestion, what is more, is that I have before me continuous operations, long ago planned and must refrain from those that are fragmentary. So I can undertake nothing new.

My interest in the Old Catholics is cordial. A sister of mine died in virtual union with them after having been Roman for over 30 years.

I remember suggesting to Dr. Döllinger that their future would probably depend in great measure upon their being able to enter into some kind of solid relations with the Eastern Church. And I earnestly hope this may go forward. Dr. Döllinger agreed in this opinion. They may do great good, and prevent the Latin Church by moral force from further Extravagances. All this you will think disheartening with reference to the object of your Letter. But I have a little more to say.

I have been drawn into writing a Preface to a Pictorial Edition of the Bible, which will probably have a very wide circulation in America, but will be confined to English-speakers. My Preface will have no reference to that Edition, but to the Authority and Value of the Scriptures. I think there will be nothing to which you or Old Catholics would object . . .

Believe me, sincerely yours,

W. E. GLADSTONE.

V.

The following is an instructive example of how the Roman Church seeks to retain its religious supremacy.

¹ See "Revue Internationale de Théologie," Janvier-Mars. (Berne, 1895).

Its parallel must be sought in the Mosaic religious methods of forbidding the study of foreign philosophies.

BOOKS UNDER THE PAPAL BAN.

The Roman "Index", the *Index Librorum Prohibitorum et Expurgandorum* was first published in 1559 under Paul IV. Some forty subsequent editions have appeared, the latest in 1888. Among other prohibited authors, nearly all the English poets figure on the list, headed by Milton, Spenser, and Chaucer. Dante is there for his treatise on Monarchy, and Petrarch also. Addison, Swift, and Oliver Goldsmith are side by side with Bacon Galileo, Robertson, and Gibbon. Philosophers are thick, from Locke downwards, including Rousseau, Hume, Kant, and John Stuart Mill. Voltaire is proscribed, and Victor Hugo.



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